

**The Initiation Procedure Within the Great Pyramid of Giza, Egypt:  
Original Theosophy Challenges the Mausoleums-Dogma of the Egyptologists  
Part I**

Abhinyano

The old and worn out dogma of the technical and agnostic Egyptologists, namely that the Great Pyramid was primarily built to be the tomb for the mummy of a pharaoh, is being attacked today by many researchers as just too simplistic and as being a blind. Indeed, it was a blind when Herodotus, the Father of History, said in his Histories that the Great Pyramid was built by the pharaoh Cheops (Kufu), to be his mausoleum. As we are going to see, this Pyramid was already very ancient when Cheops was king in Egypt. Thus he could not have built it. H.P. Blavatsky offers the more esoteric explanation of the purpose of the Great Pyramid in *Isis Unveiled*:

But, Herodotus did not tell all, although he knew that the real purpose of the pyramid was very different from that which he assigns to it. [Herodotus was forbidden to say what he knew, because he had given the Sodalian Oath of Silence]. . . . Internally, [the Pyramid] was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the baptismal font, upon emerging from which, the neophyte [the man of Sorrow] was "born again," and became an adept. (Vol.I, p.519)

In case HPB is for some not an authority, we Theosophists would point to the beautiful work *The Phoenix* by Manly P. Hall, in which the initiation procedure is also described, and the famous book, *Secrets of the Great Pyramid* by Peter Tompkins; he devotes chapter XX to the Egyptian Mysteries and their initiations.

Actually, our own Original Literature, which includes *Isis Unveiled*, *The Secret Doctrine*, especially Volume III, *The Mahatma Letters*, *The Voice of the Silence* and Dr. Taimni's *The Science of Yoga*, based upon the *Yoga Sutras* of Patanjali, offer the one and only key to the esoteric interpretation of the initiation- procedure, and also to the understanding of the famous *Book of the Gates* and the *Book Am-Tuat* with their mysterious illustrations, in which, indeed, the Egyptian Secret Doctrines of the "Path of liberation from the bonds of matter and the flesh" and the "sailing over the River of Samsara to the Other Shore" can be found.

The *Book of the Gates* has its equivalent in the *Pratyeka-Yana*—the "Path of Liberation for one alone"—works describing the gaining of Buddhahood for self alone, as the *Pratyeka Buddhas* do. The *Am-Tuat* book shows the path the *Buddhas of Compassion* prefer. In *The Voice of the Silence* it is called the "Amrita Yana", the "Secret Path". The *Bodhisattvas* and *Arhats* follow this path of self-sacrifice by renouncing *Nirvana*. They go back to the Living after they have reached the threshold of *Nirvana* because they wish to "contribute toward man's salvation by influencing them to follow the Good Law, i.e., lead them on the Path of Righteousness" (*The Voice of The Silence*, p.95). We have a beautiful but extremely serious example of such a self-sacrifice in the retreat of Master Kuthumi, which was actually his last trial of the Mysteries or Royal Yoga, taking place in an old tower near an old Lamasery "within whose bosom have gestated generations of *Bodhisattvas*" (*The Mahatma Letters*, p.219). After becoming himself a *Bodhisattva*, he came back to the Living, and he said:

My Brother—I have been on a long journey after supreme knowledge, I took a long time to rest. Then, upon coming back, I had to give all my time to duty, and all my thoughts to the Great Problem [of enlightening and helping mankind]. (Mahatma Letters, p.264)

This "last trial", in an Egyptian setting, shall now be explained in detail, as it was and is universal and international.

The illustrations of the Book of Gates and the Am-Tuat Book depict—in a very veiled way—the "travel" of a neophyte through the once famous initiation-schools of Abydos, Busiris, Denderah, Saqqara, Giza and Sais, in which he was being trained by priests in the discipline of Royal Yoga to achieve the following:

[The individuality of the neophyte, in order] to run successfully its seven-fold downward and upward course has to assimilate to itself the eternal life-power residing but in the seventh [principle: Atma; in Egypt: Atmu or Asar-Osiris] and then blend the three (fourth [Kama], fifth [Manas], and seventh [Atma]) into one—the sixth [Buddhi]. Those who succeed in doing so become Buddhs [Buddhas], Dyan-Chohans [Dhyani Buddhas, Dharmakayas, Jivanmuktas, Nirvanis; in Egypt: Khepe-Ras], etc. The chief object of our struggles and initiations is to achieve this union while yet on this earth. Those who will be successful have nothing to fear of during the fifth, sixth and seventh rounds. But this is a mystery. Our beloved K.H. [Kuthumi] is on his way to the goal—the highest of all beyond as on this sphere. (Mahatma Letters, p.78)

Thus after many years of preparation and many tests in those Mystery schools (which we would call today: space-centers), the last, but also the most dangerous trial of the neophyte, called Afu-Ra, was about to take place within the King's Chamber of the Great Pyramid. In The Secret Doctrine we read:

In Egypt . . . with much pomp, the candidates [for initiation] were escorted to the Great Pyramid and passed thereinto out of sight. . . . In Egypt, the entranced neophyte [being in the Yoga-state of Dhyana] was placed in an empty sarcophagus [of the King's Chamber] in the Pyramid, where the initiatory rites took place. (SD III, p.272)

But before this last trial occurred, let us follow first the path the neophyte had to take through the passages and chambers of the Pyramid. After the decision was made by the hierophants that the candidate was ready to be initiated, he was led into the Pyramid. Down the "Descending Passage", he entered into the "Pit", cut into solid rock deep under this great temple of initiation. This "Pit" was in a very chaotic, uneven and unfinished state; it contained only vermin, debris, dust and bats. Symbolically, the "Pit" stood for the "infernal region", hell and Kama-dhatu (the physical world of this inferior planet of imperfect bodies, only interested in sensuous gratification and lusts, fun, and excitement, controlled by the Law of the Jungle, by selfishness, struggle for survival and eternal strife). As a result this hell was full of pain, suffering, misery, bestiality and death. It is the Karma of man to be incarnated into this "Pit" (or condition) many times, to go through the "circle of necessity" and this "Valley of Thorns and Tears", but, unfortunately, he has only earned for himself a vehicle, a very imperfect form, with an animal-sexual physiology, a desire and lust-principle (Kama) and a selfish, quite often destructive and malicious mind, which if not checked will lead him onto the "Left-hand Path", which often results in his own annihilation as a moral, ethical, responsible, mental and spiritual being.

This condition of things will last till man's spiritual [and mental] intuitions are fully opened, and this will not be until we fairly cast off our thick coats of Matter; until we begin acting from within,

instead of ever following impulses from without, impulses produced by our [imperfect and limited] physical senses and gross selfish body. (SD I, p.706)

And the Buddha says:

"There exists . . . a 'heroic effort' (viryam) in man; there exists the possibility of a 'successful exertion' (utsaha) aimed at the disengaging of man from the [always painful] vortex of rebirths—providing he strives wholeheartedly for this end." (Philosophies of India, p.266)

And this is exactly what our neophyte, now in the "Pit" under the Pyramid, is trying to do.

First he must find the way out of this miserable state of pain, suffering, craving, attachment to physical things and bodies, and of ignorance and greed. He was determined to escape from that universal manifold of transient enticement, lust, malice and illusion. He stepped out of the "Pit", and his left hand found in the wall of the Descending Passage an opening to a very narrow tunnel, which the Egyptologists have named the "Wellshaft", but actually do not know what it is for. Of course, they offer some vague theories. This "Wellshaft"—also cut through solid rock—has very smooth walls and was steep. The neophyte must climb up and through this tunnel. He used his hands, knees, toes, elbows and hips to move up, but his heavy body dragged him down again and again. Soon his body was bleeding and aching. The air in the narrow tunnel was low in oxygen, and he breathed laboriously. This painful, agonizing ascent through this narrow passage was the reason that the Original Christians and Gnostics—who still knew about the initiation procedure within the Pyramid—formed the term "the suffering Chrestus", the "Man of Sorrow"—and we see this terrible struggle of the neophyte in the cross-carrying Jesus when he went through the *via dolorosa* (which is the equivalent of the "Wellshaft") suffering, bleeding, sweating, falling down due to the heaviness of the cross (which has in this case a Phallic meaning). The neophyte had to take himself off this phallic cross, otherwise he would not advance upon the "Path of Enlightenment" and towards the liberation from the bonds of matter and flesh. Thus the Golgotha story never took place in Jerusalem. Half way up the tunnel the ascent ceases to be as difficult, because the "Wellshaft" becomes less steep, and the neophyte can move ahead much faster. Finally, at the end of the tunnel, the passage was enclosed with rectangular stones, and the grooves offered him a hold for his fingers. At this point he saw a light coming from above. It was the torchlight of the hierophants trying to help him. A few more strong efforts and the neophyte emerged from the tunnel at the lowest point of the Great Gallery.

If the neophyte had decided to be initiated into the "Lesser Mysteries"—he was taken into the (so called) Queen's Chamber (actually a misnomer). HPB explains the difference between the Lesser Mysteries and the GREATER MYSTERIES in *The Secret Doctrine*:

These belonged to the Lesser Mysteries, whose followers were called *Mystai* (the veiled), seeing that they were allowed to perceive things only through a mist, as it were "with the eyes closed"; while the Initiates or "Seers" of the Greater Mysteries were called *Epoptai* (those who see things unveiled). (SD III, p.448)

Elsewhere, HPB says more about the Lesser Mysteries and gives an exoteric description of the ritual:

The coffin, or sarcophagus, of Osiris [Ausar, Asar, Asar-hapi, Serapis], killed [symbolically] by Typhon [Apap, Mara, Apophis, Devil], was brought in and placed in the middle of the Hall of the Dead, with the Initiates all around it and the candidate nearby. The latter was asked whether he had

participated [symbolically] in the murder, and notwithstanding his denial, and after sundry and very hard trials, the Initiator feigned to strike him on the head with a hatchet; he was thrown down, swathed in bandages like a mummy, and wept over. Then came lightning and thunder, the supposed corpse was surrounded with fire, and was finally raised. (SD III, p.285)

Let us follow now a candidate for the Greater Mysteries on his way to achieve the state of a Khepera, Dharmakaya, Planetary Spirit, and a Divine Astronaut. The candidate was either a member of the Royal family, a priest of the inner circle of the Hierophants (pronounced: hee-erophants), or a neophyte of an occult brotherhood and ascetic order.

The initiators and the candidate were still standing at the exit of the "Wellshaft" (via dolorosa) out of which the latter just had emerged. The way the company was taking now is entirely different. The neophyte noticed that the hierophants were using holes in the wall of the Great Gallery and grooves in the wall directly in front of them. They climbed up and over the wall and asked the candidate to do the same. The company was now actually in the Great Gallery proper and moved up in the same way as to climb a mountain. (Nota bene, the pyramid was always called a "mountain", leading to the gods in heaven, vide the Mount of Olives, the Calvary mountain in the New Testament).

At the summit of the steep Great Gallery, there existed a very large stone, called the "Great Step". The Initiator now asked the candidate to step upon this stone, stay there for a few minutes and wait. Why? It was known that this "Great Step" possessed a very occult and magical significance in such a way that a person who stood on it for a while was being subjected to some magic radiation, coming from an unknown direction. It has been documented that many sensitive tourists have felt these occult rays. When standing on this large stone to rest for a few minutes after the steep climb, a feeling that the heart is about to burst is not uncommon, despite the fact that the individual may be very fit. Tremors in the hands and arms like in Parkinson's disease have also been observed. In the case of our candidate these rays had the task of showing him any physical, moral and spiritual weaknesses, if such tendencies were still present in him. Only neophytes with iron nerves and high moral and spiritual qualities could succeed at this dangerous last trial.

One of the reasons for such secrecy may be the undoubtedly serious difficulties and hardships of chelaship, and the dangers attending Initiation. The modern candidate has, like his predecessor of old, to either conquer or die; when, which is still worse, he does not lose his reason. There is no danger to him who is true and sincere, and, especially, unselfish. For he is thus prepared beforehand to meet any temptation.

"He, who fully recognised the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed [to suffer the grand mal of epilepsy]." — Isis Unveiled, ii, p.119. (SD III, p.311)

The hierophants, knowing all this, waited patiently until the candidate made up his mind to go forward in the direction of the square opening into the antechamber and portcullis, leading to the King's Chamber, or, if he should feel some fear or moral weakness and wanted to turn back, then they would stoically accept his decision and the entire company would leave the pyramid—the initiation of this neophyte being over for the time being.

However, if the candidate felt strong enough to win the battle, the victory giving him enlightenment and liberation from the bonds of matter and the body—so that he could "successfully sail over the

River of Samsara to the Other Shore," to the threshold of the "Watery Abyss," the Ocean of Immortality, Nirvana, Kaivalya, Moksha, SPACE—then he would go forward and enter the quadrangular hole in front of him. The priests had already opened the portcullis by means only known to them. This ingenious portcullis consisted of four granite-plugs, sealing the entrance to the King's Chamber. Thus the entire company of initiators and neophyte entered the great Sanctum Sanctorum, the most mysterious, occult and holiest adytum of initiation into the Mysteries of the entire Middle East—with its sarcophagus, in which the deification of the neophyte would take place, if he would be successful in this last and very dangerous trial.

First the candidate would be loosely bound to a Tau (or Ankh) cross. Why? Again it is The Secret Doctrine, where the researcher can find the esoteric meaning:

Now, the primordial system, the double glyph that underlies the idea of the cross, is not of "human invention," for Cosmic Ideation and the spiritual representation of the Divine Ego-man are at its basis. Later, it expanded into the beautiful idea adopted by, and represented in, the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his [sexual] passions on the Procrustean bed of torture, became reborn as an Immortal [emphasis mine]. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego-Soul [Manas per se and Buddhi-Manas] became as free as a butterfly. (SD II, p.592)

This is the esoteric interpretation of the man nailed to the cross, where even the nails take on a phallic meaning, the cross being an ancient symbol. The "crucifixion" in the Golgatha-story of the New Testament had the same idea, as it was plagiarized from the Egyptian Mysteries (most of the teachings in the New Testament being taken from these Mysteries as the Alexandrian Library with its many exoteric and esoteric papyri existed close by, and thereby provided material for the "think tank" of the Secret Service of the Zealots). After this symbolical, but important procedure, by which the neophyte had to take himself off the cross, he was asked to step into the empty sarcophagus and lay down. Now the last trial proper began.

The neophyte was a master of the discipline of Royal Yoga, which he had learned at the Mystery schools of Abydos, Busiris, and Saqqara, and he promptly went into the state of Dhyana (contemplation). When he was at the fourth division of the "Realm of the Unconscious" (the autonomic brain and nerve system or as the Theosophists call it: the "Astral plane"):

[T]he Egyptian Hierophant [the Initiator] evoked and guided Chemnu, the "lovely spectre," the female Frankenstein-creation of old, raised for the torture and test of the soul-power of the candidate for initiation, simultaneously with the last agonising cry of his terrestrial [sexual] nature. (SD III, p.28)

Chemnu was tragically depicted as the sinister female "Dweller of the Threshold" in the famous work of Sir Edward Bulwer-Lytton, Zanon, a book valued highly by learned Theosophists and Esotericists. Bulwer-Lytton "must have got the idea from some Eastern Initiate" (SD III, p.525). This "Dweller" forced the failing neophyte Glyndon into the state of the "Grand Mal" (mal comes from the Latin word malum — evil, bad) of Epilepsy.

But our neophyte had been tested many times during his stay in the Mystery schools by the priests who had ordered some lovely girls in their temple-service to try to tempt the candidate. Knowing that it would be the end of the initiation-training if he would fall to temptation, he resisted their advances. Thus the neophyte in trance rejected the "lovely spectre" Chemnu by his will and strong

Yoga-concentration, and Chemnu faded away from his realm of the Unconscious (Astral plane), disappearing for good.

Next the initiator created lovely scenes of a harmonious family-life in front of the inner eye of the candidate, but the latter was not interested. Then he was tempted—if he was a son of the Pharaoh—on whether he would be able to decline the offer of the King to be a Co-Regent and the field marshal of an army. Furthermore, he noticed that the most beautiful women of Egypt desired to be his concubines. But by knowing the fact that all too often power was being misused to the detriment of the people, he refused the proposition.

He was then given the chance to become the main priest of a temple. During his studies at the Mystery-schools, he had learned that some priests turned to the Left Path and used black magic for selfish and evil purposes, i.e. for the acquisition of money and influence. He knew about the black-magic blood cults of past civilizations (Atlantis), where priests as selfish and wicked "Initiates of the Left Path" acquired unlawful knowledge of dealing with the *spiriti elementorum et terrae* and had made an alliance, a "covenant" with them. Some of these idols were the Priests' own "thought-creations." But in order to maintain this "covenant," these black magic-priests had to feed those idols with the blood of humans and animals, which were ritually slaughtered in a very cruel way without stunning. Horror-stricken the neophyte declined this proposal and all the other temptations which the initiator created in front of his "inner eye" on the Astral plane, in order to test his attachment to physical life and things and see if a "thirst for Life" (Tanha, Trishna, Abhinivesha) still existed in him.

These tests were relatively easy, and the candidate passed them without much difficulty. But the worst and most dangerous test was still to come. The initiator, as a hierophant of "WHITE MAGIC", would not do the following examination himself, but gave this dirty work to some Nubian black-magician in their service. Here is what Master Kuthumi says about this dangerous phase of the initiation-procedure:

[W]e—leave [the test] to our menials—the dugpas [Red Caps, Shammars] at our service, by giving them *carte blanche* for the time being, and with the sole object of drawing out the whole inner nature of the chela, most of the nooks and corners of which, would remain dark and concealed for ever, were not an opportunity afforded to test each of these corners in turn. Whether the chela wins or loses the prize—depends solely of himself. (Mahatma Letters, p.232)

This terrible test has been described exoterically and veiled in many old scriptures, even here in America, where it can be found in the famous Popol Vuh, the sacred book of the Mayans. The Gilgamesh Epos has it; it can be read intuitively in the New Testament. Here are some paragraphs of the probation of Gautama Buddha during the yogic state of Dhyana, taken from The Gospel of Buddha by Paul Carus:

The Holy One directed his steps to that blessed Bodhi-tree beneath whose shade he was to accomplish his search. [Bodhi: Buddhi or Bodhicitta; Gautama is about to practice his daily Yoga-contemplation, going deep into the divisions of the Realm of the Unconscious or Astral plane]. . . .

When he sat down the heavens resounded with joy and all living beings were filled with good cheer.

Mara [Apap, Apophis, Devil] alone, lord of the five desires, bringer of death and enemy of truth, was grieved and rejoiced not. With his three daughters, Tanha [thirst for life in physical bodies, ignorance, craving for things and bodies and sensual contact with them, spiritual blindness], Raga

[lust, desire, addiction, fun, excitement, clinging to a life of festivities, parties, desiring a political, military, business, science or church-career] and Arati [hatred, revenge, vendetta, fanaticism, persecution of others, war, killing], the tempters, and with his host of evil demons, he went to the place [in the Realm of the Unconscious, Astral plane], where the great samana sat. But Sakyamuni heeded him not.

Mara uttered fear-inspiring threats. . . . But the Blessed One under the Bodhi-tree remained calm and feared not. The Enlightened One knew that no harm could befall him.

The three daughters of Mara tempted the Bodhisatta, but he paid no attention to them, and when Mara saw that he could kindle no desire in the heart of the victorious samana, he ordered all the evil spirits at his command to attack him and overawe the great muni. [Mara wanted to throw Gautama into the state of the 'Grand Mal of Epilepsy'].

But the Blessed One watched them as one would watch the harmless games of children. All the fierce hatred of the evil spirits was of no avail. The flames of hell became wholesome breezes of perfume, and the angry thunderbolts were changed into lotus-blossoms.

When Mara saw this, he fled away with his army from the Bodhi-tree. . . .

"As the rays of the sun drown the darkness of the world, so he who perseveres in his search will find the truth and the truth will enlighten him." (The Gospel of Buddha, pp.36-39)

One can see, that such a victory can only be achieved by mastering the discipline of Royal Yoga. The inner concentration of the Higher Consciousness (Buddhi, Prajna, Bodhicitta, the Horus, Krishna and Christos-consciousness) in the state of Dhyana creates such a powerful accumulation of solar energy (nuclear energy, Fohat, Daiviprakriti, Phlogiston, Akasha) that it acts as an impenetrable fortress. Thus the army of Mara (Apap), the spectres, evil Khus, elementaries, buthas, and pisachas could not defeat Gautama, who then passed this terrible last trial and became a Buddha.

[Continued in next issue with a look at the Three Vestures, the passing of the WORD, the Egyptian Philosopher Kings, and the antiquity of the Pyramids themselves.]

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**The Initiation Procedure Within the Great Pyramid of Giza, Egypt:  
 Original Theosophy Challenges the Mausoleums-Dogma of the Egyptologists  
 Part II**

Abhinyano

Our Egyptian neophyte, in the sarcophagus of the King's Chamber, had also established this supra-psychological, yogic union, and this is so beautifully illustrated in Sixth Division of the Am-Tuat book.\*

The priests take him out of the sarcophagus, still in the state of Samadhi after three days and three nights, and carry his body through the passages of the pyramid into a room of a temple, which stood in ancient time directly in front of the secret entrance of the Descending Passage. This temple, as HPB writes, had a room with a big window towards the East, and when the first rays of the Sun touched the face of the still entranced new Initiate, he awoke:

In Egypt [his body] was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced Candidate, who awoke to be initiated by Osiris [Asar] and Thoth, the God of Wisdom. . . . [I]n reality the Spirit-Sun within [his own Monad or Atma-Buddhi and Higher Manas: Buddhi-Manas] enlighten[s] the newly-born man [and new Initiate]. (SD II, p.589)

Such a Full-Initiate had several options. Since he had won the right to enter the "Watery Abyss", the "Ocean of Immortality", Nirvana or Space, he could either as a Khepe-Ra (Dharmakaya, Spiritual Astronaut or Planetary Spirit) de facto step over the "threshold of Nirvana" into Space in his self-created vehicle or Robe, made from Phlogiston, Akasha or Nuclear Energy, and "rove the interstellar spaces in full consciousness . . ." (Mahatma Letters, p.43) or:

[R]efuse to pass into the Nirvânic state or "don the Dharmakâya robe [in Egypt as a Khepe-Ra] and cross to the other shore," as it would then become beyond [his] power to assist men even so little as Karma permits. [As a Nirmanakaya, he would] prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute toward man's salvation by influencing them to follow the Good Law, i.e. lead them on the Path of Righteousness. (The Voice of the Silence, p.95)

This would mean that such an adept would—in his Nirmanakaya Robe—influence certain men and women from the Astral plane, and this is done more often than one may think.

The Initiate could also use again his present body, his vehicle, and return to the Living as a member of the inner circle of the Hierophants to teach other neophytes. He may be an adviser to the Pharaoh in religious and even political matters, always having the benefit of mankind at heart.



There exists a third option which the Buddha himself used. He allowed his monad, his Dhyani-Buddhi part, or Atma-Buddhi, to enter Nirvana, but he left his "middle part"—his Manas per se and Buddhi-Manas or his "Bodhisattva"—in Devachan, from which re-incarnation is still possible. In The Secret Doctrine, we have the unique semi-esoteric teaching about "The Mystery of the Buddha"—a sublime doctrine, which only Theosophy possesses in the Western World. It is as follows:

The Dhyâni Buddha [as the Monad Atma-Buddhi], when the world needs a human Buddha, "creates" through the power of Dhyâna (meditation, omnipotent devotion) [by the discipline of Royal Yoga], a mind-born son—a Bodhisattva—whose mission it is after the physical death of his human, or Manushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha. . . . The Bodhisattva replaces in him the Kârana Sharira, the Ego principle [Manas per se and Buddhi-Manas], and the rest correspondingly; and it is in this way that Esoteric Philosophy explains the meaning of the sentence that "by virtue of Dhyâna [or abstract meditation] the Dhyâni-Buddha [the Buddha's Spirit or Monad] creates a Bodhisattva," or the astrally clothed Ego [Manas and Buddhi-Manas] within the Manushya-Buddha. Thus, while the Buddha merges back into Nirvâna whence it proceeded, the Bodhisattva remains behind to continue the Buddha's work upon earth. (SD III, pp.378-79)

This esoteric doctrine is so beautifully worked into stone on the highest terrace (called the Arupadhatu) of the Borobudur Pyramid in Java, recently restored. It has become a tourist attraction because of its beauty and Buddhist-teachings. This monument shows the ageless expression of human yearning for the Eternal and is actually a much better document of Ancient Wisdom and Liberation-discipline than the Great Pyramid of Giza, since the teachings are intact and are visible on square galleries, containing innumerable bas-reliefs on both sides of ballustrated corridors. In the case of the Great Pyramid there are no bas-reliefs or paintings. The Initiates removed everything belonging to the Mysteries when the Pyramid was sealed. But we have the wall-paintings in the tombs of the Pharaohs in the Valley of the Kings. These paintings contain the secrets of the initiation into the Egyptian Mysteries as we know them today—The Book of Gates and the Am-Tuat book.

Illustration XII of The Book of Gates depicts the entry into the "Watery Abyss" or Nirvana as follows: The Khepe-Ra [the Full-Initiate] steps out of his body and out of the realm of the earth via his own stratum of the Unconscious or the autonomic brain and nervous system. He does it in the state of Samadhi by his powerful will and Yoga concentration. The Khepe-Ra himself as the Initiate is represented by the symbol of the scarabaeus sacer, the holiest emblem in Egypt (the beetle).† The Dharmakaya robe of the Initiate is the flaming Matet Sektet-boat, which the Sky-god Nu raises up with both arms. In the boat are, with the Khepe-Ra (beetle), his helpers and the goddesses Isis and Nephthys. The Scarab (Initiate) moves up and rolls in front of him the sun (his own Monad or Atmu-Horus or Atma-Buddhi) which is received by the goddess Nut. The latter stands upon the head of Asar (Osiris), here in his highest aspect (possibly as Para-Brahman or Para-Atman). The body of Asar forms a circle, denoting that this Khepe-Ra, the Full-Initiate, has completed the "Circle of Necessity" and is now in the "Watery Abyss" (Nirvana, Space) as a Divine Astronaut, Dharmakaya and Planetary Spirit.

Master Kuthumi has described in The Mahatma Letters this most occult event of a fully liberated and enlightened Adept:

When our great Buddha—the patron of all adepts, the reformer and the codifier of the occult system, reached first Nirvana on earth, he became a Planetary Spirit; i.e.—his spirit [Monad or

Atma-Buddhi] could at one and the same time rove the interstellar spaces in full consciousness, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body [Prana and Kama-Manas]. By the way, that is the highest form of adeptship man can hope for on our planet. But it is as rare as the Buddhas themselves, the last Khobilgan who reached it being Sang-Ko-Pa [Tsong-Kha-pa] of Kokonor (XIV Century), the reformer of esoteric as well as of vulgar Lamaism. . . . The planetary Spirit of that kind (the Buddha like) can pass at will into other bodies—of more or less etherialised matter, inhabiting other regions of the Universe. There are many other grades and orders, but there is no separate and eternally constituted order of Planetary Spirits. (The Mahatma Letters, pp.43-44)

Such a Planetary Spirit or Khepe-Ra does not need an expensive, mechanical spaceship, because he had created—during his initiation—a vehicle, made of solar energy. This process is very veiled of course as demonstrated in the 8th and 9th divisions of the Am-Tuat book, where weaving instruments can be seen, which are allegorically and figuratively denoting that a "fiery robe" or "vehicle made from Akasha" (Fohat, Daiviprakriti or primordial, homogeneous solar LIGHT or Phlogiston) is being "woven" for the Khepe-Ra [or Nirvanin and Dharmakaya]. Even in the USA such hints of "weaving instruments" can be found in the Initiation-Temple-Kivas, located in the much misunderstood "pueblos" of Chaco Canyon in New Mexico, where also a mysterious "robe" was being "woven" by the neophytes of the Mysteries. Indeed, these Anasazi-pueblos have, so far, never been understood properly by the materialistic and agnostic physical scientists. In reality—from the esoteric standpoint—the "pueblos" served as monasteries, ashrams, viharas, mystery-schools and the Great-Kiva-temples with their two sarcophagi as initiation-chambers similar to the King's Chamber of the Great Pyramid in Egypt. Thus the initiation-ritual of the arcane Mysteries was known to the Toltecan Anasazi!

All this is a very delicate and very subtle knowledge, and more citations are necessary in order to make it better understood:

The bodies of the Planetary spirits are formed of that which Priestley and others called Phlogiston and for which we have another name [Fohat, Daivi-prakriti; we would call it today Nuclear Energy]—this essence in its highest seventh state forming that matter of which the organisms of the highest and purest Dyans [Dhyan Chohans, Dhyan Buddhas, Khepe-Ras, Nirvanins, Dharmakayas] are composed. . . . (Mahatma Letters, p.56)

These "bodies" or "robes" are very well known to the learned theosophist and can be studied in Geoffrey Barborka's Divine Plan under the title: "The Three Glorified Vestures." HPB gives a short description of these "Buddhic bodies" in her famous work The Voice of the Silence:

The three Buddhic bodies or forms are styled:—

- 1) Nirmânakâya.
- 2) Sambhogakâya.
- 3) Dharmakâya.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body—having in addition all the knowledge of an Adept. The Bodhisattva [here: our neophyte] develops it in himself as he proceeds on the Path [of initiation]. Having reached the goal [arriving at the threshold of the "Watery Abyss" or Nirvana] and refused its fruition [by not stepping over the threshold directly into Nirvana or Space], he remains on Earth, as an Adept; and

when he dies, instead of going into Nirvâna, he remains in that glorious body [in his Nirmanakaya-Sambhogakayavesture] HE HAS WOVEN FOR HIMSELF [emphasis mine] invisible to uninitiated mankind, to watch over and protect it [or he may use again his old physical form, if he so desires].

Sambhogakâya is the same, but with the additional lustre of "three perfections," one of which is entire obliteration of all earthly concerns.

The Dharmakâya body is that of a complete Buddha, i.e., no body at all, but an ideal breath [of Fohatic or Akashic Fire and Light]: Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute. Once a Dharmakâya [Khepe-Ra or Planetary Spirit], an Adept or Buddha leaves behind every possible relation with or thought for this earth. Thus, to be enabled to help humanity, an Adept who has won the right to Nirvâna [Space], "renounces the Dharmakâya body" in mystic parlance; keeps, of the Sambhogakâya, only the great and complete knowledge, and remains in his Nirmânakâya body. The esoteric school teaches that Gautama Buddha with several of his Arhats [such as the Arhats Morya and Kuthumi] is such a Nirmânakâya, higher than whom, on account of the great renunciation and sacrifice to mankind there is none known. (Voice, pp.96-97)

But let us return to the Egyptian Mysteries.

There is one ceremony which is of considerable interest to the Egyptologists, namely the ritual of "the Opening of the Mouth and Eyes," which was performed when the power of government was transferred to the new Pharaoh after the death of the old one. One can see this ritual even on the wall of the tomb of Tut Ankh Amon and in the tomb of Pe-ta-Amen-Apt in the Valley of the Kings. But this ritual was exoteric and was done in public. The real and esoteric ritual of "the Opening of the Mouth and Eyes" was performed when the old Initiator had decided to give the new and young Initiate the "Last and Supreme Word." Again it is HPB who mentions the ritual in her careful and suggestive way:

Clothed with his Anandamayakosha, the body of bliss [Buddhi and Buddhi-Manas]—the Srotâpanna [the new Initiate] remained there where we have no right to follow him [within the realm of his Unconscious in the Samadhi-state], and upon returning—received the Word, with or without the "heart's blood" of the Hierophant.

Only in truth the Hierophant was never killed—neither in India nor elsewhere, the murder being simply feigned—unless the Initiator had chosen the [new] Initiate for his successor and had decided to pass to him the last and supreme Word, after which he had to die—only one man in a nation having the right to know that word. Many are those grand Initiates, who have thus passed out of the world's sight, disappearing. . . .

But he died, he was not killed. For killing, if really done, would belong to black, not to divine [White] Magic. It is the transmission of light, rather than a transfer of life, of life spiritual and divine, and it is the shedding of Wisdom, not of blood. (SD III, pp.272-73)  
And further in the footnote:

"At the last moment of the solemn 'new birth,' the Initiator passed 'the word' to the [new] initiated, and immediately after the latter had a weapon [the ur-hekau-instrument, made of a sinuous piece of wood, one end of which is in the form of a ram's head, surmounted by a uraeus-snake] placed in his right hand, and was ordered to strike. . . ." Weapon and killing must be understood in their allegorical sense. (SD III, p.273fn)

With all these subtle informations the entire ritual, which took place within the room of the Pyramid-temple (originally in front of the secret entrance to the Descending Passage), can be now given in detail.

After the successful and thus new Initiate was carried during the night of the approaching third day from the King's Chamber into the temple in front of the Pyramid, and the beams of the rising Sun struck the face of the still entranced man, reclining on a bed, he awoke and stood up. The old Hierophant and main-initiator asked his priests to step back and form a circle around him and the new Initiate, his successor and 'spiritual son'. The priests had to be witnesses of this important theurgic ritual, but had to be far enough away that they would not be able to hear the sound of the Word. The old Hierophant took now the new Initiate to his chest and at the moment the cheek of the old Hierophant touched the cheek of his chosen successor, he whispered the 'Sound of the Word' into his ear. The SUPREME WORD and the POWER OF THE SUN was thus transmitted. Then the old Hierophant stepped back, took the ur-hekau-instrument, the mysterious hatchet, gave it to his successor and ordered him to strike him with it on the head. The new Hierophant did exactly that by tapping gently the old one on his temple. Symbolically it would mean that the old Hierophant had to die immediately. The latter said good bye to his priests, reclined on a bed, withdrew according to the *modus operandi* of Tulku, his Manas (Buddhi-Manas-principle), but also his Prana (*vis vitalis*), together with the *linga shariram*, the 'etheric double' or the protoplasmic duplicate of the solid physical body—an occult theurgic operation and *siddhi*—at which point the old Hierophant promptly died.

The Monad of the Hierophant, his Dhyani-Buddha-part or Atma-Buddhi, went as a Khepe-Ra, Dharmakaya and Planetary Spirit into the 'Watery Abyss', Nirvana, Space, but his 'middle Principles' (Manas and Buddhi-Manas) returned to Sekhet Hetepet (Sekhet Aanru, Devachan), from which it could associate itself with the new Hierophant, in case it was necessary. The latter then 'became endowed with a double life.' In *Isis Unveiled*, we read that:

The High Hierophant alone knew how to perform this solemn operation by infusing his own vital life and astral soul [Manas per se and Buddhi-Manas] into the adept [by Dhyana meditation and the Tulku-siddhi], chosen by him for his successor, who thus became endowed with a DOUBLE LIFE [emphasis mine]. (*Isis Unveiled* II, pp.564-65)

For what purpose?

It was an old tradition in Egypt—long before the time of the 'warrior-king'—that the leading Hierophant, a Full-Initiate, always had been the *de facto* ruler of the land. He made the laws, planned and ordered the construction of the pyramids, was the head of the all powerful solar theocracy and maintained the Mystery-schools. The pharaoh was his creature, his right hand, and he allowed that the masses adored him. Thus he was the power behind the throne! After he had chosen his successor, he worked post mortem as the mentor of the new Initiate and leading Hierophant in such a way that he—in important matters of state—acted as a counselor. When the work was done, the 'astral body' (the Manas and Buddhi-Manas principle) would step back and return to Sekhet-Aanru. This is the so-called 'double life' also known as the Tulku-siddhi (Ego-transference), an occult Theurgy, which the learned Theosophist knows in regard to the relationship of our Masters Morya and Kuthumi with HPB. In this manner, large portions of both *Isis Unveiled* and *The Secret Doctrine* were written!

Getting finally to the end of this paper two more citations shall be given:

The pure monad, the "god" [Ra] incarnating and becoming Chrestos [the suffering neophyte Afu-Ra and 'Man of sorrows'], or man, on his trial of life, a series of those trials [in the Mystery-schools and in the Great Pyramid] led him to the crucifixion of flesh, and finally into the Christos Condition [as a Khepe-Ra, Dharmakaya and Planetary Spirit]. (HPB Collected Writings VIII, p.201fn)

Monsieur S. Lancri, a French Theosophist, read a paper during a meeting of the Theosophical Society in London, 1977 with the title "The Occultism of Ancient Egypt". He said:

There is no doubt that the allegory of the journey of [the god] Ra, the Sun [as they are being illustrated and described in the 'Book of Gates' and the Am-Tuat book], was connected with the teachings [and disciplines] given during Initiation in the Egyptian sanctuaries [and Mystery schools].

There was a close relationship between India and Egypt. This is proven by the historical invasion of Egypt by a large mass of people from Southern India and Sri Lanka under the leadership of Manu Vina, known to the Egyptologists as Menes. These East-Indians were called 'Schesoo-Hor', the 'servants of Horus', and their conquest is engraved in the walls of the Temple of Edfu, south of Luxor (HPB described this historical fact in *Isis Unveiled* I, p.627 and *The Secret Doctrine* II, p.450).

But before the colonization of Egypt by these Eastern Indians, there were the dynasties of Divine Kings, followed by dynasties of Heroes in Egypt. They may have been of Atlantean origin, and since the Atlanteans were the inventors of the concept of the pyramid, their descendants built the Great Pyramid of Giza:

[S]ince the Dendera Zodiak shows the passage of three Sidereal Years,‡ the Great Pyramid must have been built 78,000 years ago. . . . (SD II, p.451)

Thus it was not Cheops (or Khufu) who allegedly built it as the Egyptologists claim, because Egypt had already reached the apex of its civilization and culture many thousands of years before him, a culture modern Egyptologists do not know anything about and as a result, they do not understand the initiation-procedure of the Mysteries, which were universal and international. In India they are called Raja Yoga, and this heroic discipline of enlightenment and liberation from the bonds of matter and the flesh is still alive there, especially in the ashrams of the Himalayas.

We as Theosophists and Buddhists possess some hints in regard to the 'initiation' or rather the 'last trial' of Arhat Kuthumi by which he became a Bodhisattva, and they are given here. Arhat Morya writes in *The Mahatma Letters*, the following:

Two days later when his [Kuthumi's] "retreat" was decided upon in parting he asked me: "Will you watch over my work, will you see it falls not into ruins?" I promised. What is there I would not have promised him at this hour! At a certain spot not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and with a raging torrent beneath. The bravest member of your Alpine clubs would scarcely dare to venture the passage, for it hangs like a spider's web and seems to be rotten and impassable. Yet it is not; and he who dares the trial and succeeds—as he will if it is right that he should be permitted—comes into a gorge of surpassing beauty of scenery—to one of our places and to some of our people, of which and whom there is no note or minute among European geographers. At a stone's throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of Bodhisattvas. It is there, where now rests your lifeless

friend [Kuthumi]—my brother, the light of my soul, to whom I made a faithful promise to watch during his absence over his work. (ML, p.219)

In The Theosophical Forum, HPB says in a letter to Mrs. Hollis-Billings:

K.H. or Koot-Hoomi is now gone to sleep for three months to prepare during this Sumadhi [of Raja Yoga] or continuous trance state for his initiation, the last but one, when he will become one of the highest adepts [and Bodhisattva]. Poor K.H. his body is now lying cold and stiff in a separate square building of stone with no windows or doors in it, the entrance to which is effected through an underground passage from a door in Toong-ting (reliquary, a room situated in every Thaten (temple) or Lamasery); and his Spirit is quite free. An adept might lie so for years, when his body was carefully prepared for it beforehand by mesmeric passes etc. It is a beautiful spot where he is now in the square tower. The Himalayas on the right and a lovely lake near the lamisery. His Chohan [the Maha Chohan?] (spiritual instructor, master, and the Chief of a Tibetan Monastery) takes care of his body. M [Morya] also goes occasionally to visit him. . . . Now Morya lives generally with Koot-Hoomi who has his house in the direction of the Kara Korum Mountains. . . . (The Theosophical Forum VIII, May 1936, pp.344-45)¶

Finally, the Kiva-tower combinations within the so-called 'cliff-dwellings' of the Anasazi in Mesa Verde, Colorado, which were actually ashrams or monasteries, had the same purpose. The towers also could be entered from below only. The writer has seen and studied them. Here the Americans could have their greatest spiritual treasures, but even their scientists do not understand these ashrams and the 'pueblos' of Chaco Canyon, N.M. One does not have to look far for the reason for this sad state of affairs. The reliance by so many Protestant faiths on the "fire and brimstone" of the Old Testament and the peopling of much of North America by these faiths has resulted in a country whose fear-based belief system had nowhere to go but to descend into materialism. This Judeo-slant to Christianity inevitably leads to a self-righteous intolerance because of its reliance on the "Heresy of Separateness" and its adherents work towards the destruction of the Solar-religions and disciplines because of their blind and ignorant fears. Any form of Higher Ethical, Moral, and Spiritual education is quashed and this has resulted in a low Spiritual Culture in America. We have here a very materialistic, technical civilization, which tends to lead man to evil through separateness with its fatal consequences (like geological catastrophes and wars). See the warnings of our Masters and with them of HPB!

\* The neophyte is drawing with his right hand, which is raised above his head, to himself the beetle (scarab) of Khepe-Ra, which is of the type of regeneration, new divine birth, or resurrection. This is the transformation into an initiate.

† The Scarab is a dung-eater (coprophagos), which represents the man who works himself out of his material body (represented by the dung the beetle larva must feed on and transform) by heroic efforts during initiation, changing his inner nature (first egg, then larva, finally new beetle) and flies free from his material prison into the Sun as a "resurrected and liberated" spiritual astronaut — Khepe-Ra, Dharmakaya, Planetary Spirit.

‡ A "Sidereal year . . . is equal to 25,868 of our solar years." SD II, p.345.

¶ For the above paragraph this writer is indebted to the well-known theosophical scholar Robert Hühtwohl, Santa Fe, NM, who offered it as a footnote in his article "The Practical Vision of Sri Kalachakra." See The High Country Theosophist, Boulder Colorado, Vol. 12, April 1977.

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Abhinyano writes from Lakeside, California;

re: The Maha-Chohan

Indeed, the statement of this writer in his *Kundun-movie-report*, to wit: "the Panchen Lama, whom HPB knew as an old man, left his physical body in 1882," needs to be ascertained. Brother Robert Hütwohl, whose erudition is being valued very much, is certainly right that the Panchen Lama rJe-dpal-ldan ch'os-kyi grags-pabstan-pahi dban p'yug (vide: Barborka's H.P. Blavatsky, *Tibet and Tulku*. page 89) died in 1882 at the age of 28 years, thus he could not have been the one whom HPB knew as an old man. HPB does speak about 'the old Chohan' in *The Letters of H.P.B. to A.P. Sinnett* pages 22, 43. In the *ML* #7 page 25 3rd ed/#13 page 40 chrono ed. K.H. called him: 'our venerable Khobilgan' Master Kuthumi points to his 'superior' and says: "The Khobilgan to whom I showed the passage laughed till the tears streamed down his old cheeks ...." *Mahatma Letter* #49 page 278-3<sup>rd</sup> ed./#20 p. 72 chrono. Ed A.P. Sinnett mentioned in his *Esoteric Buddhism*. pp. 19-20 that '5 great Chohans,' presiding over the body of the 'Adept Fraternity.' [The Arhat Brotherhood], then he speaks about a sixth one and finally about a 'seventh Chohan,' who is very unapproachable by untrained imagination." There is a connection between the Panchen Lama and the Masters!

If we look at the governing cabinet of the Dalai Lama, where there is always a REGENT who runs Tibet, during the time when the new Dalai lama is still too young. A similar situation may have been the case with the young Panchen Lama. There could have been a REGENT also. Did the cabinet of the Panchen lama consist of five or six Chohans? Was one of these Chohans the old Chohan that H.P.B. and Master Kuthumi speak about? Now, these questions are merely technical, and the writer would like to leave it to the great scholars Robert Hütwohl and David Reigle to deal with them. Brother Hutwohl said some ominous words, namely "the decay of the Chinese race," The present imperialism of China is obvious and upsets the international Balance of Power!

Its armies are growing fast, and the government, is buying the most sophisticated weapons right and left. It has the atom bomb!

The reader of HCT may remember, that this writer pointed to the prophecy in HPB's B.C.W., Vol. IX, P.307 and added a similar one by Nostradamus, saying:

“The Middle East and Europe will have an invasion of a new Atilla with Mongol-, Chinese-and Arab- hordes, bringing destruction to European nations.”

At the end of this war, the Eastern armies will be pushed back, and in the aftermath Marxist China may fall apart. Tibet then will be free again. The Dalai Lama made a statement, that he will return to a free Tibet “in a few years”.

We can only hope so!

Abhinyano